

A THREE-PART ESSAY ON

CULTURAL DYNAMICS

*With Introductory Comments on the Philosophy
of Evolutionary Ethics (Evotism) and a Bibliography*

By E. L. ANDERSON, Ph.D.

Plus an Article on *Loyalty* by
Commander Ian Bruce MacLeod

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PUBLISHER'S FOREWORD

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Dr. Anderson's creative essay is reprinted here by a group which believes that his ideas should have wide circulation among thoughtful people.

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THE RIGHT LINE

(An Editorial)

**DR. ANDERSON
MAKES HISTORY**



With this issue, RIGHT prints Dr. E. L. Anderson's third and final article on the new science of Cultural Dynamics. RIGHT thereby gives the world the philosophy that can stop its mad march to ruin and set it on a progressive path.

To say that Cultural Dynamics and its offspring, Evotism, is revolutionary to the status quo is trite—but completely true. At first, some readers may not understand or may misunderstand Dr. Anderson. But time will soon show the world how valid are his ideas. For Cultural Dynamics and Evotism do nothing less than point the way for the future development of all mankind.

Controversial though many of the ideas are to all presently-existing sects, both of the Right and the Left, certain values emerge which are also attractive to all.

Youth will discover something new and worth believing. Cultural Dynamics liberates them from the old, over-used, meaningless words, slogans and jaded ideas. In their place it sets a new ideal which seeks the courage and the devotion of those worthy of fighting for it.

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For scientists and intellectuals who are honestly objective it presents an integrated philosophy based on what is true, scientific and useful. (Is Dr. Anderson the Mendel of cultural science?)

For liberals, it proclaims a world free of human oppression. It ends the futile imperialism and the wicked economic-financial system which is built on exploitation and injustice. The cry for national integrity is now more than dishonest propaganda, for Cultural Dynamics demands dignity and freedom for the peoples of the world and then gives them the stirring challenge of self-betterment.

Conservatives and anti-communists find in Cultural Dynamics and Evotism at last the doctrine which affirms instead of denies and a vocabulary for attack instead of retreat. Here is the positive, constructive and idealistic philosophy which can unite the world to stamp out the marxist and nihilist plague and unite the West for survival. Evotism offers Rightists an opportunity to change their nay-saying to yea-saying.

And to the world, Cultural Dynamics offers peace, harmony and progress. Specifically, humanist-evolutionary thinking repudiates the useless brutality of French rule in Algeria; the Zionist seizures of Arab land and the concentration camps segregating the uprooted; the British terrorism of Cyprus; the profiteering on Black labor by White men of the United States and South Africa. The saving, sane force of Cultural Dynamics will liberate mankind from the inhumanity of oppression as well as from fear of a radioactive death.

The price of freedom is to stand alone. Just as the forward-looking leaders of non-Western nations must realize that jurisdiction over the vital interests of each racial and cultural unit shall be held only by that unit itself, so the creative minority of the Western world must understand that the hour has come to renounce and eliminate the indefensible clique of imperialist gangsters which profits on lies and human misery.

Respect for human life! Man is a bridge to the other shore! This is Dr. Anderson's banner. Those who are wise will neither sneer nor carp, but will follow, for this is the way to lead.

SCIENCE

CULTURAL DYNAMICS I

By E. L. ANDERSON, Ph.D.

The science of Cultural Dynamics is a new approach to ancient social problems.

Ever since the development of History, literate mankind has sought answers to the mystifying problem of the loss of social unity in a civilization; to the problem of the disintegration of the arts; public



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and official corruption; loss of popular confidence in man as an individual; the decline of faith in a common religion and even the loss of pride in one's own race. In short, why do civilizations decline and what can be done about it?

Oswald Spengler, in his monumental *Decline of the West*, set forth the theory of the organic nature of civilization. This held (very briefly, of course, for justice to Spengler's achievement cannot be even approached in so short a space) that a cultural unit (composed always of more than one nation; for example, Europe) is an *organism* with a definite life cycle of gestation, birth, youth, maturity, old age and death. Spengler taught that nothing could be done to interfere with this natural cycle.

Such an unsatisfying and pessimistic philosophy, although it brings out many important points, still does not explain the inner reality—the *why* of cultural decline. All it does is chronicle it, and tie it in with a Germanic metaphysics.

Here is where Cultural Dynamics comes in. For Cultural Dynamics holds that the diseases of a cultural unit are not inherent but instead are the natural result of certain conditions which have hitherto always prevailed in mature cultures, and which are present today—like a festering and open sore—in our own. Cultural Dynamics, in other words, gives hope for the future.

Specifically, Cultural Dynamics holds that it is only the influx of alien ideas, ideals, religions and peoples (through slavery and immigration) into a "conquering" cultural unit which ultimately and inevitably kills it. This process is a complicated one which all civilizations have hitherto encountered. As they would near their apex of power and influence, and become spread out geographically, a process of disintegration would immediately set in, even if the expansion itself would continue for awhile. Slowly but surely a busy two-way cultural street would be formed and alien ideas, slaves, religions and the like—at first but a trickle—would begin to enter the body of the "conqueror" until finally (speaking organically) these alien microbes would produce diseases which would consume and kill the "conquering" civilization. Cultural Dynamics finds that this is the precise process which has happened in Egypt, Greece, Rome and all other now-dead cultural organisms.

Now this "cultural murder" does not happen necessarily because all ways alien to those of the "conqueror" are inherently wicked, but instead because the latter's cultural pattern—a delicate thing in all cultures—is thrown out of balance by the abortive attempt to assimilate the strange and exotic and misunderstood ways of foreigners.

In his new book, *The Freudian Ethic*, Richard La Piere poses this theory, albeit incompletely and devoid of value judgments, by saying, "A dynamically balanced social system is like a healthy organism in that it is composed of a great many interdependent 'parts'—institutions, customs, value systems, etc.—comparable to the cells, organs, etc., in an organism; and, like a healthy organism, it tends to correct for any disturbance to its balance by compensatory changes."

Brief definitions of complicated things are often confusing, but if I had to sum up Cultural Dynamics in a few words, this would be my definition:

The science of Cultural Dynamics is the study of cultural units as individual organisms.

In my next article I shall try and show some of the practical possibilities of Cultural Dynamics.

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CULTURAL DYNAMICS II

By E. L. ANDERSON, Ph.D.



As I endeavored to state in my first article in this series on the new science of CULTURAL DYNAMICS, it is the influx of alien ideas, ideals and peoples into a cultural unit which inevitably perverts, weakens and finally kills it. This, however, is *not* because these alien ideas, ideals and peoples are in themselves "wicked," but instead simply because they are *alien*. Twenty-first century man no longer has any excuse except that of plain cowardice for failing to recognize and proclaim this indisputable fact, for now man has history to guide him. He did not have history worthy of the name before—and this in itself, incidentally, is a little-recognized but weighty fact which is significant for those few men with conscience who plan towards the future.

The newness of CULTURAL DYNAMICS makes it uncomfortable to many people, especially to the professional intellectuals (who can always be heard hawling against "conformity") and to those vested interests who profit from, pay tribute to and are supported by this company—such as politicians, leaders of pressure groups, social workers, foundation trustees, and many clever capitalists. All new ideas have always been fanatically rejected, hated and suppressed by the ruling elite down through the centuries; so in this respect CULTURAL DYNAMICS is obviously following the footsteps of all of man's creative and constructive advances.

But truth, however harsh, is always better than lies, even if it brings initial discomfort to some. And in spite of the reactionary defenders of the status quo and the powerful vested interests of the day, we shall easily discover that the great Verity of CULTURAL DYNAMICS contains elements of beauty and nobility within it which *can* and I firmly believe *will* save the world from itself and move it upward.

Accentuate the Positive

The positive side of CULTURAL DYNAMICS is far more important than the negative side, discussed in my previous article. It is easy to grasp once the negative side is understood. Positive CULTURAL DYNAMICS (perhaps Progressive CULTURAL DYNAMICS is the better term) means that all cultural units have the right—nay, the *duty*—to be *true to themselves*. It means a *true equality* between all cultural units.

It means that one cultural unit has no more right to impose itself upon another than another has to impose itself upon it. It means a strict anti-imperialism. It means a sincere pledge to others that we will keep "hands off" them and, in turn, a stern demand that others keep their hands off us. It means a categorical *end*—peaceable if possible, but nevertheless an *end*—to the filthy and hypocritical fraud of Marxian and finance capital "internationalism," the conspiracy of an obscene alliance which daily becomes more oppressive to freedom-loving men, and which has wreaked already a far heavier toll to the honest and peaceable people of the world than they are willing to pay. CULTURAL DYNAMICS is the only decent way to world peace. CULTURAL DYNAMICS means the development and progress of all peoples according to *their own* destiny and *their own* inner needs and drives; not according to the unknown or vaguely-defined plans of a

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Above all, CULTURAL DYNAMICS means honesty. It means to hurl the lie at the motley assortment of communists, dogooders and Wall Street manipulators who loudly proclaim their unctuous belief in human equality while acting upon the obvious conviction that the White people are so superior to all other races and peoples that they must immediately and forthwith impose their own way of life and their own way of thinking; their own wants, tastes, political systems and philosophies on the colored races! This is the equality of the master and dog; of the farmer and pig; of the jailer and jailed. It is an insult to all honest men—White and colored—but immensely profitable to our present ruling elite.

CULTURAL DYNAMICS demands: Enough of this foul hypocrisy! It sets up his own self-development as man's highest goal, and brands as man's worst enemies those intruders, perverters and war-makers who seek to tear apart a finely-balanced social organism which has been milleniums in the making—whether White, Yellow or Black; European, Asian or African.

The Verdict of the Sciences

CULTURAL DYNAMICS is consistent not only with the truths revealed to man by history, but also with the most up-to-date conclusions of competent scientists in the fields of Anthropology (Biswas, Fischer, Gedda, Guha, Keith, Parsons, Sergi, G. E. Smith), Biology (Hardin, George, Roberts), Botany (Darlington, Zirkle), Ethnology (Coon, Fleure, Gayre, Peake), Genetics (Fisher, Gates, Oliver), Medicine (Scudder), Psychology (Garrett, McGurk, Shuey), Sociology (Hobbs, LaPiere, Schoeck) and Zoology (Kuttner, Rife).

For a myriad of different reasons, alert and courageous scientists in all of these fields are daring to converge on the same, inevitable conclusion: *That man's only hope of survival, to say nothing of his only hope of continued progress, is basically dependent on recognizing the necessity of bringing to a prompt halt the present worldwide, disastrous trend towards cosmopolitan formlessness and disintegration of all different cultures, races and nations.*

This is the cry struggling to be heard today, and CULTURAL DYNAMICS proclaims it. Upon its receipt in good faith hangs the destiny of the planet—and perhaps, the Universe. Who has courage to hear this cry?

Is This Utopia?

Of course, mere "re-segregation" of the peoples of the earth is not in itself enough to bring Utopia crashing down upon us, although it would, indeed, be the first concrete step towards it. And, it must be admitted that even this would be enough to solve most of our current political and social problems. But it is really only a beginning. For after this necessary first step the next move would be for each cultural unit to decide *for itself* the best way for it to move upward.

The "next move"? Indeed, what is the "best way" for each cultural unit to move upward? We have now arrived at a turning point of major proportions in the science of CULTURAL DYNAMICS. *How can I, a White man, decide what is best for other races?* I cannot, of course, for by attempting to do so I would violate the first and most important principle of CULTURAL DYNAMICS—non-interference in the affairs of other cultural groups. Besides, there is no one "best way." No, I have no right to recommend a course for any race other than my own. This I will do in my concluding article.

4 SCIENCE

CULTURAL DYNAMICS III

By E. L. ANDERSON, Ph.D.



Before proceeding to outline my conception of the direction of the Destiny of Western man (whom I shall call "White" for convenience) allow me a few final words about CULTURAL DYNAMICS.

CULTURAL DYNAMICS is not unproven theory and not even a philosophy so much as it is a social science. It is the master social science. It is the synthesis of all knowledge bearing on social and cultural health. *This is a new concept of knowledge.* CULTURAL DYNAMICS is to be ranked above History, Psychology, Anthropology, Genetics and the other social sciences. In fact, my dictionary, much to my surprise, defines social science as, "The group of studies seeking to establish a science of the social life of human groups." That science has now been established. Its name is CULTURAL DYNAMICS. It is part of all sciences and more important than any. It provides the up-to-date cultural and sociological background man desperately needs to bring him abreast of his physical science.

For CULTURAL DYNAMICS is the practical application of all of the knowledge we now have. It is the recognition that although research and study must continue, it is far more important to put our present knowledge to work *today*. In fact, it is of supreme importance to do so, for the very fate of the world will be determined largely by our response.

CULTURAL DYNAMICS is in full rebellion against the teaching of knowledge without theory, or with unrealistic or inaccurate theory. CULTURAL DYNAMICS recognizes that there is now so much mass and compartmentalization of knowledge in the world that teaching without right selection is worse than confusing, worse than senseless; it has become criminally irresponsible. CULTURAL DYNAMICS supplies the needed context within which all social sciences must be viewed in the future.

And it is the future which is of primary interest to CULTURAL DYNAMICS. For CULTURAL DYNAMICS gives to each cultural unit perfect freedom to work out its own destiny in its own way, free from the mechanically subversive influence of aliens.

Finally, CULTURAL DYNAMICS is a sturdy and flexible framework. It encompasses the entire world of men, ideas and facts. It is pluralistic, not monistic; factual, not metaphysical; realistic, not idealistic; pragmatic and objective, not theoretical and subjective.

Destiny of Western Man

The time has now come to discuss the White man's task for the future. For this, of course, is all that we are allowed to do. The future and the plans of other peoples must be left to them and, so long as they do not interfere with us, we must not interfere with them.

This opens to us a fresh world, crisp with hope and meaning and challenge. The proportions of the task now set before us are immense, but they can at last be fathomed. To paraphrase George Washington, let us set before all mankind the noble example of a people with the intelligence, character and will to build a responsible society.

The path of evolution has been a hard one. Foes of racially segregated development have dragged us—unwillingly—up a

rocky, unsentimental but progressive path. Still, we are sorry specimens. For although unbiased anthropologists consider the White race to be the highest evolutionary development of life on this planet, we have much of which to be ashamed. Surely, there is a goal above us. Or must we be content with the mean, sickly, ugly ruin of our simian kind indefinitely? After all, astronomers tell us that our planet has some three billions of years left. Are we doomed to put up with this imperfect, inferior, even pitiable creature for so long?

Or can we surpass ourselves? Is man perhaps a bridge to something finer, greater, handsomer, more noble than ourselves? Yes, the dream that our genetic and cultural unit—our people—must dream began with Darwin and Nietzsche.

Although the future itself can be only dimly perceived, the pathway towards it is clear enough. This pathway is science, and science reveals to us that a great part of what we seek lies in eugenics.

A Central Truth

There is simply no way to improve society without first improving each person, and whoever gainsays this is a simpleton or a villain. This was the central truth of historic Christianity. The denial of this elementary principle is the foundation of communism and marxian socialism. Such monist fanatics as communists assert that the way towards a perfect society is first to liberate themselves from normal moral restrictions and then to destroy society, professing to believe that they can build a perfect "system" on the wreckage which, in turn, will produce a perfect race.

Such a crackpot delusion is based on Lenin's, Stalin's and Lysenko's political lie of the inheritance of acquired characters—that faultless men will naturally flow from a faultless environment. Never in the entire history of Western man has such an arrogant, massively ignorant, blood-soaked, anti-scientific superstition attained such prominence among the so-called "intellectuals" of the day—even during the darkest years of the Middle Ages! The truth is, there is no inheritance of acquired characters.

(Most of the insistence upon bettering the "system" instead of bettering the man comes from a drone class of freudian intellectual beatniks who lack both the intelligence and the courage to recognize that the big problem in one's life is to make oneself acceptable to society first and a creative part of it second.)

However, the latter-day Christians (at best an effeminate shadow of their predecessors) are not right in their pipe dreams of the future and the unnatural ways they set about to prepare men for life in a competitive world. That is to say, any ethic which centers attention on the hereafter or on "society" at large without reasonable attention given to the *quality* of present and future man is, to that extent, in error. Such death-fixation is unsuited to a world where science has forever eliminated the supernatural as the motive force behind Nature.

Western man's guidon and stable value for the future must be the higher evolution of our own genetic and cultural unit—our *race*. It is necessary to recognize that civilization has largely eliminated natural selection and mankind is at present on a retrogressive evolutionary path. *Our answer can only be positive eugenics.* The need for positive eugenics will be a bitter pill for some, but one which sweetens as it is digested.

5 Evolutionary Ethics

Now this is the beginning of the new philosophy, but only the beginning. *We must actively assist at all times the forces working for the higher evolution of our descendants, and actively oppose at all times the forces working for the devolution of our descendants.*

This is the statement of my morality. *What is good assists the process of evolution; what is bad assists the process of devolution.* What other standard can there be for a conscientious and forward-looking man?

I call my standard, Evolutionary Ethics, or EVOTISM. I am an EVOTIST.

Perhaps you accuse EVOTISM of being a humanist philosophy. If so, you are right. EVOTISM is *ethical humanism*. It is *ethical* because it has primary concern for the future outcome of man's present acts, and it is *humanistic* because it recognizes man as the measure of all things. That act is right or wrong, moral or immoral *today* according to the probable consequences it will bring to man *tomorrow*. EVOTISM is pragmatism, but pragmatism with a constant. EVOTISM is idealism within CULTURAL DYNAMICS.

You may call me a utopian if you will, but remember that my Utopia is a "Genetic Utopia" and not an unrealistic "System Utopia." Idealism without realism is stupid, wasteful and negative. A Genetic Utopia is not only attainable, but workable.

In time, the White race will arrive at Evolutionary Ethics. But the precise hour that it arrives is entirely dependent upon your personal acknowledgement of EVOTISM.

All I can do here is give a rudimentary sketch of CULTURAL DYNAMICS and EVOTISM. Nor would I attempt more. I have provided the framework; those after me will build the rest.

The struggle against the reactionary nay-sayers, the vested interests, the greedy pressure groups and the fanatical monists will be sanguine and lengthy, but in the fullness of time, right, truth and science will win. When enough people understand CULTURAL DYNAMICS and comprehend its relationship with the truths of evolution and genetics, they will be EVOTISTS. It is that simple.

And in three billion years, it is surely inevitable.



BIBLIOGRAPHY

The books below are cited to document my case, but they must be read with discrimination. Naturally, a radically new idea, although borne out by the work of many different and widely-separated thinkers, cannot mirror all of their various views. For example, I recommend Hardin and Zirkle for an insight into the scientific view of heredity, evolution and the universe, but not Beatty nor Knupffer whose pronounced religious convictions have no place in the secular philosophy of Evotism or the pluralistic science of Cultural Dynamics. On the other hand, a reading of both Beatty and Knupffer is necessary if the student is to understand present world-wide political realities.

Apparent conflicts like these will vanish if the reader will keep in mind the values and philosophy I have tried to express.

A mastery of the books starred, at a minimum, is necessary

to comprehend what I have tried to outline, and I recommend these to start with.

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ETHICS AND MORALITY

LOYALTY

By COMDR. IAN BRUCE MacLEOD



We may assume that before Western man developed his philosophies and sciences, the subject of loyalty was little discussed. It was not an issue. A man's loyalty was given to his family, clan and tribe. This was automatic and instinctive. It needed not to be rationalized or defended. It was simply a biological fact of life.

Although today most men still feel an instinctive loyalty to their family, race and nation, the growth of institutions and idealized concepts have created a world full of clamoring appeals for one's loyalty. Churches, political parties, unions, corporations and other organizations compete with themselves and with religious, political and social ideas such as humanitarianism, pacifism, communism, world government, etc.

The meaning of all this from the standpoint of evolutionary ethics is revealing. For the evotist insight teaches us that only the continued evolution of man to a higher form is of first importance in this world, and that all political, religious and social questions become secondary when faced with this awful challenge.

We see, in the light shed by evolutionary ethics, that whatever contributes to this surpassing goal is right, proper and noble. Whatever fails to so contribute, however, is wasteful and of no significance to history; and whatever contributes to the debasement of mankind—for whatever motives or intentions—is in itself vile.

The question of loyalty is therefore seen to hinge on knowledge of what science teaches us of the social conditions which are necessary before evolution will resume its now-arrested but inevitable task of lifting mankind.

On this point, science is clear. For just as it took uncounted millenia of separate development for evolution to piteously drag the races of mankind up to their present level, so it will take an additional period of separate development for the races to evolve higher.

In *Nature and Man's Fate*, Garrett Hardin puts it this way:

To the biologist it is clear that the best chances for man's long-time survival depend on the fragmentation of the species into well-separated populations. But it would be foolhardy to say what form the separation should take. It might be a matter of nations, as we know them; or some sort of caste system, that would permit genetic isolation with geographic unity; or—far more likely—some new kind of communities that are neither nation nor caste nor anything that has yet been conceived of.

(Variety—not conformity—is the spice and price of life.)

In Dr. Hardin's words we see, much to our surprise, that we have been brought full circle back to where we started. We see that there was, after all, an inscrutable Destiny behind the blind and instinctive loyalty our forebears felt for their own kind. We further see that today's idealized, devitalized, unrealistic concepts and institutions which compete for our loyalty are superficial and have no constructive bearing whatsoever on the evolutionary purpose of life.

The lesson, therefore, that science has to teach is that loyalty to anything else but one's own race is loyalty perverted from its original evolutionary purpose.